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Woman's Work for Woman.

Vol. XIV. JULY, 1884. No. 7.

North American Indians.

The opinion commonly received by unthinking persons concerning our aborigines, and which has passed into a saying too inhuman for these pages, is in process of refutation by the Christians of this country. This being the month of special prayer for work among them, let us give it a glance by way of refreshing memory and renewing interest.

Aside from the work of the Home Mission Board among them, much still remains under the care of the various foreign mission boards. The Presbyterians are actively engaged in this work of evangelization among nine tribes, of which the women of the churches have taken a share. Their missionaries number eighteen devoted women, stationed at nine different points, among Senecas, Chippewas, Omahas, Dakotas, Seminoles, Creeks, Nez Perces and the Sac and Fox tribes of Iowa.

The work of these lady missionaries, to which we must confine our view, is to gather the children into schools, and prepare them to enter the government schools at Carlisle and other places in the states. They even, as in the case of Miss McBeth, train young men for preachers of the gospel. They visit the homes of the Indians and care for the sick; comfort the wretched; teach the women womanly ways and occupations, how to make their poor huts less forlorn, and how to take care of their children in health

and in sickness; and, beyond all, they seek to win them from the darkness of sin and ignorance to the light that comes with a saving knowledge of Jesus and His love.

The day and boarding-schools are doing a most efficient and hopeful work for the young. Several of these are also manual training-schools, where under constant Christian influences the filthy, ignorant child is gradually transformed into a bright, cleanly, intelligent pupil. The most promising of these are sent to the government schools, where they are trained in higher studies and become more skilled in manual labor, and are thus fitted for usefulness in their several tribes. The parents and friends are very proud of the scholarship and high standing of their children. Any one who has visited one of these schools needs no testimony to the value of the service done to humanity in the training of these "wards of the nation" into enlightened and useful citizens—a care which our nation owes to every Indian child. Among the adults there is small progress in learning from books, but many poor sin-burdened souls, self-tortured with vain efforts to work out their own salvation from conscious guilt, have come out into the liberty of the gospel of the Son of God, and, casting loose from their charms, witchcrafts and all their superstitions, now sit at the feet of Jesus clothed and in their right mind.

Mrs. A. E. W. Robertson has devoted her whole life to the Creeks, and for many years had charge, with her no less devoted husband, of a large boarding and training-school at Tullahassee, Ind. Ter., for both boys and girls, twenty-five of whom were sent in one year to the Carlisle school; but the grand work of her later years is the translation of the New Testament into the Creek language, which has been done in the midst of heavy cares and labors, and often when too ill for active employment.

Another revered worker is Mrs. Asher Wright, whose labors among the women of the Senecas have been abundantly blessed.

Mrs. Williamson, at Yankton, is also to be numbered among those who have "grown gray" in this noble, unselfish service.

Each of these has lived to gather precious sheaves from her own seed-sowing.

Miss S. L. McBeth has for several years been instructing young men of the Nez Perces tribe in the Bible, and training them for teachers and pastors. Among all these tribes there are churches supplied by native pastors, so that the people have the truth preached to them in their own tongue.

Miss Dougherty has been transferred from Odanah to a point farther in among the Chippewas at Round Lake, where she is cordially welcomed by them, and anticipates abundant work in a day-school for the children and in visiting the women.

At Odanah the past winter, having been of unusual severity, caused great suffering among the Indians, and disease rapidly thinned their numbers. The missionaries, Mr. and Mrs. Baird and Miss Dougherty, going among them to care for their suffering bodies, have the hope that some of them have been led to look to the Physician of souls, and they have given evidence of trust in Christ by casting away all their old worship of evil spirits.

The school of the Omaha mission is now in care of Mrs. Wade, assisted by Miss Fetter and Miss Barnes, and these energetic women find opportunity, beside their arduous school duties, including the care of the children's clothing, etc., to meet the women weekly in a prayer and conference meeting, which is well attended and much prized by them. There is a church of seventy members.

At Poplar Creek agency, Montana Ter., three ladies are located, and several schools are kept up in the neighborhood under their supervision. In all these schools the Bible is used prominently, and hymns are taught and sung.

An entirely new work, begun by the women of Iowa within little more than a year, has prospered beyond their anticipations. This is in behalf of the few hundreds of the Sac and Fox tribes remaining within the borders of their state. They are a very degraded people, who yet possess some virtues, and are in many respects more noble than some of the white race with whom they have come in contact. Their experiences have created a deep-rooted suspicion of the motives of any white person who approached them, so that it is difficult for a missionary to overcome their prejudices and win their confidence. Two ladies, Miss Skea and Miss Ball, have been appointed missionaries to them in Tama City, near their settlement, and have begun by providing a room, to which they invite them to come, and where they have an organ, and entertain their visitors with music, pictures, etc. They have tact and skill in ministering to them in sickness and in teaching the women to make garments for themselves and children, and one family has even built a house under their encouragement, and they are learning to use various household articles hitherto strange to them. That they soon learned to comprehend the nature of this mission was evident from the name, "church squaw," which they gave the missionary.

All these women in the several stations are aided and encouraged in their isolated positions and soul-trying labors by the prayers, the sympathy and the material helps given them by individuals and societies. Pictures and cards are very helpful, and often serve to "point a moral" or illustrate a Scripture lesson. Reading matter, such as religious or other good papers, Sabbath-school papers or

books, are needed, and also clothing for children or material for garments, which the girls are taught to make. There are sewing circles at Omaha mission and others, where the women make garments, which are sent to Indians who are poorer than themselves. Thus they exemplify the law of Christian love, and give the Christian women of this country both an example and an incentive to do more for them.

MISSIONARY LADIES AMONG THE N. A. INDIANS.

REPRESENTING THE W. P. B. M. OF THE NORTHWEST.

Miss S. A. Dougherty, Round Lake, Wis.
Mrs. M. E. Chapin, Poplar Creek Agency, Montana.
Miss Margaret C. Fetter, Omaha Agency, Nebraska.
Mrs. A. E. W. Robertson, Muscogee, Indian Territory.
Miss Anna Skea, Tama City, Iowa.
Miss Dora Ball, Tama City, Iowa.

REPRESENTING THE W. F. M. S.

Mrs. Asher Wright, Seneca Mission.
Mrs. M. F. Trippe, " "
Mrs. Isaac Baird, Chippewa Mission.
Mrs. J. B. Dickson, Dakota Mission.
Miss C. C. McCreight, " "
Mrs. J. P. Williamson, " "
Miss Nancy Hunter, Dakota Mission.
Miss S. L. McBeth, Nez Perces Miss.
Miss Kate McBeth, " "
Miss Adeline Ramsay, Seminole Miss.
Miss M. Diament, " "

OUR readers have doubtless learned of the death of Mrs. George L. Diffenbaugh, who, with her husband, has been laboring for several years among the Nez Perces Indians. The sad tidings reached us just after our June magazine had gone to press.

Here and There among our Missions.

NORTH AMERICAN INDIANS.

MISS RAMSAY, missionary to the Seminoles at Wewoka, Indian Territory, gives an entertaining account of "Merry Christmas" among them:

They were happy faces that filled our school-room Christmas night. Every eye was turned with delight toward the platform, on which stood two large cedars filled with pretty presents for every child belonging to the school. From tree to tree several chains of bright paper rings formed an arch, under which the children, with happy flushed faces and flashing black eyes, stood as they took their part in the exercises. The room was quite crowded with visitors, relatives and friends of the children, who enjoyed the exercises greatly. The presents were then handed to each child, and merrier children than our Seminole boys and girls could not have been found. The kind friends who sent the presents would have felt repaid for all their kindness if they could have looked in upon the happy scene in our school-room.

Mrs. Trippe, of the Seneca Mission in Versailles, N. Y., answers the question which may have arisen in some minds, Why do we need missionaries to labor among the Indians who are so near the centres of Christian civilization?

We find that the Indians, though so near to missionaries and Christians, do not know what the gospel is. We often see their surprise as they hear the word of God repeated as it is. The fact is that though the majority of them have had abundant opportunity to learn of Christ, yet the oaths of their ancestors to have nothing to do with Christianity have been considered binding by about one-half their number, so that they could not be reached by Christian workers.

We have had the work brought within our reach this year in a remarkable way. The crops of last season were much injured by late rains and early frosts, so that many homes which are usually supplied with an abundance of corn have nothing. Miss Guernsey, who has a great interest in all that pertains to the Indians, wrote an appeal for help, which was published in the *Presbyterian*. This brought in a fund of about $400, and fifteen barrels of clothing for the aid of the needy. A young man, whose life causes him to feel at enmity with the missionaries, roused the Indians by telling them that thousands of dollars worth of food and clothes had been put into the hands of the missionaries, which they were holding for their own use, and that they should demand their rights in the matter. This, of course, brought us a flood of Indians, many of whom we could not have known had they not come to us. They were convinced that they were misinformed, and we had opportunity to find those who were really needy. Very friendly relations now exist between us and these people, who otherwise would have avoided us by every possible means. Christians have been invited to several homes to hold meetings, and many in these homes have seemed tender and approachable. We feel that never before has the way to the hearts and homes of these people been so easy as now. How we long for the strength, the help and the power of God to do this work!

Miss S. A. Dougherty, of Odanah, Wisconsin, writes:

Our Sabbath-school for some time past has numbered only between twenty and thirty. Sometimes I feel discouraged about there being so few, but I know it is but natural. Our old scholars have grown to be men and women with other duties; and oh! so many have died, so many of the younger ones. I think we can almost say that there is not a house in which there has not been one dead during the past four years. Nearly one-twelfth of the whole number of inhabitants have been laid in the cold earth within the past year. Many of these have been little children, and we hope quite a number of the older ones are resting in Jesus. The day-school is very well attended, and I think the scholars are improving. It has now almost entirely small children —a new generation. The Roman Catholics draw away some, but not as many as we feared. The teachers now announce that they are preparing new clothing for each one who attends there. We cannot follow their plan, for the people are generally able to provide for their children, and they have been beggars too long for their own best welfare. Still we now and then give presents to those who have been faithful in attendance.

PERSIA.

From one of Miss Bassett's always welcome letters we take the following:

We have English service here in Teheran every Sunday morning, and as the English ambassador expressed a wish that we have the Church of England service read, saying that he would attend, it was thought best to do so. We have a prayer-meeting every Friday evening, to which a few of the English sometimes come.

A week ago I went with some friends to see the shah's reception, which he always gives on the Mussulman New Year. We had a room in the second story, so we could see all that was going on. The ministers were received in a private room before the shah showed himself to the multitude. As they passed us, dressed in cocked hats and clothes trimmed with gold and silver lace, you cannot imagine how plain the American black suit and dress hat looked. After they had come out, the shah came sauntering along the court to the throne room, and took his seat on an alabaster throne brought from Delhi. As he did so, cannon were fired, and all the assembly cheered and shouted. He smoked the water-pipe a while, money was scattered among the people, then he rose and went as he came. He was dressed in plain black, with the black fez ornamented with an egrette of diamonds; the scabbard of his sword was a perfect blaze of jewels. The gold crown, very large and ornamented with jewels, was carried on a gold waiter before him. I was glad to see the performance, but doubt if I should care to go again, the crowd was so very great.

A HOME SCHOOL IN BANGKOK.

MISS L. A. OLMSTEAD.

About two months ago I opened a little school outside, which has been continued without interruption until this week, when it seemed best to close. I must tell you about it. A former wife of the king's own brother invited me to visit her. I did so, and told her I wanted a place in which to open a school She at once offered me the room in which we were sitting, and promised me some pupils from among her own relatives. I considered this a direct answer to prayer. Here was a room—far more comfortable than any I could have built—of which I could have free use, and yet have neither care nor expense. School opened with four pupils, the woman herself, two girls and one boy. Since then one girl and two boys have been added to the number of regular attendants, and there have been two or three irregular ones. Some of the parents, as well as the children, were timid at first, and wanted to be sure the "*Mem*" would do them no harm before venturing to take any part. Two of the pupils could read, but the others have given me good practice in teaching Siamese from the beginning. The drill was better for me than the same amount of time spent with my

teacher. At the close of their lessons we spent a while in singing, which was always a great delight. "There is a happy land" was the first hymn they learned, and it is still their favorite. While thus engaged, men, women and children gathered around, to hear the "sweet sounds," as they say. Inviting them to sit down and listen, I would then read from the Holy Word, and explain, as well as my poor tongue would admit, and try to show them the Way, the Truth and the Life. That was the happiest time in the whole day, for Christ seemed so near, and He always helped me. It was so cheering, too, to have some attentive listeners. To be sure there were always a few who preferred to examine my clothes, discuss the probable cost, wonder how many thicknesses of cloth covered my body, etc., but these are hindrances with which we all meet in our work, and so we are not discouraged. In this way I am able to reach quite a number of people at once. My heart is often touched by their kindness. One dear old father always comes out of his room to see if they have brought me food and a cup of tea or cocoanut water. He says, "Mem is very kind to come every day and teach you. She must be very faint after her long walk, and needs something to strengthen her."

Will you not offer special prayer for these dear people, and ask that the seed sown in such weakness may be so blessed as to spring up and bear much fruit? Pray too that the Lord will raise up native helpers for this outside work. Some of our own girls could help, were it not for the custom which forbids sending unmarried girls out alone. All our married women are too far away to assist us. Several new pupils were received into our home school last term, and others are ready to enter. So far as human help is concerned, in the way of training them, the outlook is not very bright; but God is as strong as ever, and it cheers me to remember that it is not by might nor by power, but by the Spirit of God, that the end is to be accomplished. I must do all my strength will allow, both within our walls and without, and wait patiently for help.

CHEERING WORDS FROM MEXICO.

When Miss Wilma Jacobs was about to leave her Chicago home, another missionary charged her to let us know if the promises proved true. She now writes:

At last, and in His "good time," by His kind leading, am I among those whose voices reached me in my northern home. What a voice it is! sad, pleading and loud, coming from hundreds sitting in darkness. As I see and hear them all about me, I can but wonder that more at home do not hear and hasten to relieve their distress. Ignorant, poor, superstitious, degraded, the gospel

is their only help. To tell them of Jesus and His love, win their hearts to Him, teach them to study His word—this is what we are trying to do, and God has blessed the efforts of His servants, and is continuing to bless.

In Saltillo, March 17, one man and two women were baptized, and the following Sunday another man and his wife were received into the church, and their four children baptized. With these five new members, the church now numbers thirty-five communicants. March 23 was a great day with that church. For several months services have been held in a room that was much too small. Recently they began repairing and preparing the court-yard belonging to the house of the native preacher, and that day it was so nearly finished that we occupied it. It was communion Sunday, and perhaps you can imagine our feelings better than I can describe them; in the new church, with five new communicants, we were to enjoy the Lord's Supper. It was particularly pleasant for me, having been among them for three months and expecting to leave the next day, to be there at that time. The various branches of work in Saltillo seem to be doing well. The school is growing, the Wednesday evening meeting is well sustained and generally of much interest. There is a need of more workers, but a greater need of entire consecration of all of us here.

Last Wednesday evening I enjoyed a long-anticipated pleasure. As I went up the steps into the church, I began to realize that I was really in Zacatecas, and was to worship for the first time with those for whom I am to labor. It was a time for thanksgiving and rejoicing, for through all of these months of waiting He has kept me in health and strength, has raised up kind friends, has kept me from loneliness and manifested Himself to me, and to-day I am resting "hard" (as Mrs. Rhea says) upon His word. His promises are sure, and I long to have them fulfilled in my own life.

The church is beautiful, and it seems the more beautiful when we contrast its past use, as a chapel adjoining a convent, where all the superstitions of Catholicism were taught to thousands of benighted souls, and its present use as a house of God, where His word is read, His name honored and His people gather to sing His praise.

Dr. De Jesi and family and myself left Saltillo March 24. Four days we travelled for five hours in the morning and three and a half in the afternoon, and two days we travelled from six in the morning to half past one in the afternoon, then stopped for the night. We had a pleasant trip, but were glad to be at home. We have a nice house facing the principal *plaza* or park. It is not large, but very pretty; the trees are in full leaf, the rose bushes heavy with innumerable roses and buds, and the air is filled with

their fragrance. Many birds add their voices to the music of splashing water, and two nights in the week it is illuminated with electric lights, while the band plays. We are at the foot of a mountain which towers six hundred feet above us. The "*bufa*" is beautiful, and from its top the country may be seen for many miles.

LIGHT IN DARKNESS.

BY R. H. DE HEER.

THE ancient Egyptians were wont to call birth into this world death into the land of darkness. Death, on the contrary, they styled an entering upon light and immortality. In the lives of heathen women in Africa the former part of this saying is verified, for literally from birth to death misery and darkness are their portion; but, thanks be to God, in some blessed experiences through which we have passed the latter part of the statement is also verified, and so we have our Goshens even in the midst of Egyptian gloom.

We were called recently to the funeral of another of our Christian women, old in years, yet but a babe in Christ. A little over a year ago she was received into our church, and it has been touching to see her making her way to the house of God, a distance of two miles, her aged, bent form supported by her staff. Nor was her place in the Sabbath-school vacant. Having become as a little child, she sat to learn as the children.

When we entered the house of mourning the cry went up, "Here are her friends; those who helped her get dresses." She had one on, the gift of a friend in the home-land, and was laid upon a bamboo bed, not, as formerly, on the ground. After we had sat awhile in quietness, thus manifesting our sympathy in their grief, we said, "But now it is not all sorrow. We must rejoice too with our friend and sister who is gone. Let us sing, 'Sister, thou hast gone to rest' (*Mwari ina o valindi*)." Our school children and several Christians joined heartily. And we also sang, at the request of one of our native Christians, "*E le nde ahn e yake*" (Why do we mourn departing friends?). A few words were spoken, a prayer offered, and we left the not, to us, house of *mourning*, for she who had been weary and heavy laden had cast off every burden and gone to be with Jesus.

Though one and another are thus removed from among us, our ranks seem scarcely broken, for the Lord graciously adds to our number, giving us, as it were, a constant succession of blessing. Scarcely a week passes that some do not come forward to ask what they must do to be saved. Do we read the secret of this in a line

from a recent letter—"I have been led to pray specially for you and your work, that God would grant you an abundant outpouring of His converting grace"? Is it the echo of many consecrated hearts, drawn closely together in the blessed service of the one Master? May we all be baptized anew with the blessed Spirit, whom our Saviour promised when He ascended to the Father, through whom even greater deeds than He did may be accomplished; and while there are so many needy ones, let us not hide His righteousness within our hearts.

SIDE LIGHTS ON MISSION WORK.

A METHODIST bishop once remarked that it was "not so much whether the heathen could be saved without the gospel, as whether we ourselves can be saved if we fail to give it to them."

EVERY week seventy evangelical meetings are held in Paris.

THERE are now over one hundred medical missionaries, both male and female, in the foreign field. Twenty years ago there were less than thirty.

THE Christian churches of China do not admit to membership opium smokers.

MORE than six thousand pupils attend the Christian schools in China, which number between three and four hundred, and it is claimed that through the agency of these schools the whole Chinese empire will be brought to a knowledge of the truth before many years.

IT is estimated that at least $800,000 was contributed last year by the women of America to carry the truth to the benighted women of heathen lands.

THE most popular newspapers in Bulgaria are those published under missionary influence.

THIRTY-TWO THOUSAND monks and nuns fill the convents of Italy.

TWENTY-FIVE heathen were recently baptized by Oftebro, the Norwegian missionary at Ekjowe, Zululand.

THIRTY-FIVE HUNDRED Christian ministers preach the gospel to India.

THESE words were written by a Brahmin to a missionary: "We are finding you out. You are not as good as your book. If your people were only as good as your book, you would conquer India for Christ in five years."

IN 1813, Warren Hastings testified before a committee of the House of Commons that "he remembered the conversion of one Indian, because it was announced with great pomp and parade."

TWELVE years have not yet passed since the organization of the first church in Japan. Now there are 93 churches, 21 of which are self-supporting, and the church members number 4500. It has also 246 newspapers and other publications.

For the Young People.

A VISIT TO ONE OF THE KING'S PALACES.

I WISH you could have joined a party of us who went to participate in a very important ceremony to-day. We—that is four missionaries, one gentleman and three ladies, with a band of native Christian workers, seven men and three women—assembled together in a place some distance out of the city, where about two years ago was built one of the king's palaces.

In this palace we saw five of the king's daughters receiving their real title, and the gentleman of our party had the high honor of decking their brows with the outward sign of their royal descent; for though they are the real daughters of a king, these women have till now been living just like those around them, with nothing to distinguish them from others, not even knowing or dreaming of the happy lot that was in store for them, till some of the king's servants who had been sent to look for them found them, and brought them home to the palace where we saw them to-day.

Now I know you are thinking, How I do wish I could have been there to see the grand palace, with its marble halls, its walls inlaid with precious stones, its beautiful arches and gilded ceilings, its carved pillars and golden gates. Then to see those five women brought into their father's house, the king's daughters brought in to the king "in raiment of needle-work" and "clothing of wrought gold!" To see also the radiant happiness of those noble "servants of the king," who never wearied in the search nor slackened their speed till the five jewels, precious in the sight of the king, were found and restored to him! Surely it was meet that one of these should have the honor to put with his own hand the mark on their brow by which they would ever after be known as the "daughters of the king," not only inside the palace gates, but even in their former homes, if in some evil hour they should wander back again.

What I have told you is strictly true, but not in exactly the form and colors in which your imagination has painted it. The place we visited was the Dehra Leper Asylum, where Mr. Herron with some native brethren, who have been his faithful assistants, has for years been preaching to and teaching the poor lepers. Two years ago they succeeded in getting a small chapel built just inside the walls; a simple roof on arched pillars, with a wall on

one side. But truly to-day it seemed a palace where "the King delighteth to dwell;" and to the angels hovering round us so near that one could almost see their bright faces, those five leper women, with their diseased bodies and uncomely garments, who have been "found" by these "servants of the king," were really as "king's daughters" all glorious within, clothed in the pure and spotless robe of their Redeemer's righteousness. And was not the simple rite of baptism by which these poor women were received into their Father's house a grander ceremony, and one more fitted to fill our hearts with higher, deeper joy and gladness, than the welcoming home of any earthly princesses could possibly be?

I am sure none of you ever saw a real leper, so you can hardly imagine the feelings with which we looked upon a congregation of them gathered together there. Not one human form there that was not mutilated to a greater or less extent! Hands and feet nothing but a shapeless mass of flesh. Some with ears and noses gone. All as wretched in appearance as it is possible for human beings to be. When Mr. Herron began teaching them in the asylum, there was scarcely a ray of intelligence or hope to be seen on a single face. Gradually as they learned by dint of great labor and patience that they had souls, and a Father in heaven who cared for them, and a Saviour who gave His life even for them, the light of hope and love began to brighten their distorted features. Yesterday I was quite surprised to see the improvement in so many of them, and especially the really bright, happy faces of those who were baptized. They can sing now, too, some native *bhajans;* quite a new thing in their experience. The very idea of a *leper singing* seemed to be a thing unheard of.

Will you not remember in your prayers the poor leper, whose whole life from beginning to end is such a horribly desolate one, so different from your lives made bright and beautiful by everything that love can devise or money procure? M. A. C.

THE BRAHMO SOMAJ.

THE announcement of the death of Keshub Chunder Sen, the leader of the Brahmo Somaj in India, has given rise in many minds to the query, What is the Brahmo Somaj? The term may be freely rendered "The Church of God." While we may call it an advance out of the superstitions and idolatry of heathenism toward the true faith, it is but a step, a blind groping for light and a protest against the old superstitions. The Brahmo Somaj was founded over fifty years ago by Rajah Ram Mohun Roy, who died in 1833. He was succeeded by Baboo Kebendra Nath Tajore, who gave the Somaj a more distinctive form and separated it more completely

from Hinduism. In 1857 Keshub Chunder Sen joined the organization and soon made his influence felt by the reforms he inaugurated. In 1865 the Somaj divided, a part remaining under the leadership of Tajore, under the name of the Adi (or original) Somaj, the others forming a new organization called the Brahmo Somaj of India. The system is confessedly an eclectic one. Its leaders claim for it a life of progress and development, and recognize the four principal scriptures of the world as its foundation, the Hindu Rig Veda, the Buddhist Pitakas, the Christian Bible and the Mohammedan Koran. The late Dr. John Wilson, of Bombay, found in the system "the abandonment of polytheism, of idolatry, of caste, of many evil social practices, and above all of the fearful system of pantheism, which leaves no God for the soul, while it converts everything into God." Such an estimate adds strength to the conviction that it is destructive in its tendencies rather than constructive. The creed of the Brahmos consists in "a belief in the fatherhood of God and brotherhood of man; the life eternal; the oneness of all truth; the harmony of all spiritual culture, and the honor of all inspired saints and prophets," but these terms are not used with sufficient definiteness to form a substantial foundation upon which to rest. They teach that immortality means eternal progress, that heaven and hell are states of the soul, that Christ is not divine, although a partaker of the divine nature—not God himself, but a person to whom surpassing reverence and devotion must be given—and that in the present is included the past dispensations. The system has no definite belief concerning the Holy Scriptures or Christ, or a future state. It is largely emotional in its character. Says one, "Of course a religion without emotion is barren and dead, but emotion without truths and dogma is baseless and unfixed. Brahmoism has become something like a vapor, and we could no more discuss with Brahmos than we could tie up vapor with a piece of string."

Joseph Cook considers the influence of the Brahmo Somaj to be both hostile and beneficial to Christian missions. As against caste and materialism and child-marriages he looks upon it as useful, but if not developed into pure Christianity he thinks it will be a hindrance. There seems no good reason to hope that it will be an efficient ally to the Christian religion. What it has adopted from the teachings of the Bible lies in the direction of following the perfect example of Christ, rather than trusting in the merits of his sacrificial death, and in this it makes the same mistake that many in Bible lands are making, who have far less light than the disciples of Keshub Chunder Sen. The present leader of the Brahmo Somaj is Protap Chunder Moozamdar, who lately visited

this country. Judged by the Bible standard his teachings are as vague and mystical as those of his predecessors. He has very beautiful, although sometimes fanciful, conceptions of Christ, but as to Christ in His atoning work, he is, as yet, very far from the truth. There seems to be a very erroneous idea as to the number of adherents to the Brahmo faith, some estimating them as high as 1,500,000. A writer to the Philadelphia *Press* bewails the little interest shown in the new religion, and says that at the last census the members of the Somaj did not number more than one thousand.

Three Marys;

OR,

THREE INTERPRETATIONS OF MARK xvi. 15.

BY LOUISE MANNING HODGKINS.

(*Concluded.*)

Sometimes questions were propounded that even my intelligent friend, who makes a point of never being illiterate on these subjects, could not answer. Do you suppose she was content with saying that she did not know? No more than she would have been in her school-days to have let elude her a question in mathematics or history that could be solved by study or inquiry.

So it happened, oddly enough, that she appointed one of the number to write to one of my other Marys, of whom all she knew was that she had sailed for this very country in question three years before, and the capital letters she had sent back to her church missionary magazine had attracted my friend's attention. And this was but the beginning of many direct correspondences, which were carried on by this "All-the-World" society.

When one member, of rather limited Oriental education, remarked that she did not suppose after all that these girls felt their condition "as we cultivated girls do," what do you suppose my friend did? Quietly took from the table her fresh copy of Toru Dutt's "Sheaves Gathered from French Fields," and, selecting a half dozen choice poems, read for a half hour. Then she laid down the book with, "A Hindoo girl did that; do you think any of you could do it? If you want to know more about her, read the *Literary World* for December 18, 1880, or the January *Century* for 1884."

Do you wonder that not a girl went home who did not dream that night, and think until they met again to talk of some other topic, of

those other girls, with natures just as susceptible of cultivation, with hearts just as responsive to love, with their beautiful surroundings and loathsome habits, their acute intellects and depraved hearts, their restless longings and denied aspirations, their capabilities and disadvantages, and, contrasting their condition with her own, realize, if ever so faintly, that to have received or not to have received the good tidings of great joy made a wonderful difference?

This is but a partial record of one meeting. India was followed by China, China by Japan, Japan by Africa, and once a quarter the subject of home missions was taken up. By this I mean not work on the American frontier, but just beyond their own front doors, and for which they obtained their preparation by an appointment of five members during each quarter, whose work it was to find out what were the needs of the poor or unfortunate of their own city, and report to the society what they had found, with proposed ways and means of "lending a hand." I wish I could report to you one afternoon like this, when one had taken up flower-mission work, and another had been to the children's hospital with discarded toys and games and puzzles she had begged of her child friends, and one had accompanied the city missionary in his rounds, and another had been to visit and had remained to teach a class in the ragged school, and the fifth and last had taken the sick poor of her own church. Do you suppose my friend was surprised when, after six months of such inspiration, one of this band of fifteen girls lingered behind the others to tell her that she would like to represent this All-the-World society in some waste place of the Lord's vineyard? Oh no! She only thanked God, and took courage.

I need not tell you either that my friend, with these practical methods of missionary culture and a better instruction of the Spirit than many choose, is the heart and life of her church missionary society, that she is represented in half a dozen committees for general philanthropic endeavor in the city (that is what occupies that alternate missionary afternoon), nor can I tell you how often she returns to her home at night to say humbly to her Master, as did the seventy of His earlier appointing, "Lord, even the devils are subject unto us in Thy name;" and it is all because she holds her wealth and her talents in trust for Him, using it every day at His command, "Go ye!"

But I must hasten to my second friend, Mary No. 2, who has no beautiful rooms to open for her Master's use outside the guest-chamber He prizes most, her own loving heart, and not much money to spend either for Him or herself. Born out on the Illinois prairies twenty-three years ago, her school-days were numbered when, at fourteen, she could no

longer be spared to that uncollegiate institution which has been the *alma mater* of many a noble man and woman, the log school-house.

She was, a few years ago, almost like Janet in the story of Sir Gibbie, with only one book to read, and that the best, and only one power to make her understand it, and that the highest. Her missionary papers, a year or two old, were occasional gifts to the mission chapel of her prairie village, and were found scattered here and there in boxes of discarded Sunday-school books from eastern churches.

Now, on a prairie farm, with but rare opportunities even to hear the message of the gospel herself, with her fresh reading limited to her Bible and her father's agricultural and religious weekly newspaper, and her time more limited than her resources, because of the needs of half a dozen younger sisters and brothers, whose wants multiplied in inverse ratio to the income of the prairie farm, what could my Mary No. 2 do but become herself a subject of missionary effort? and so she did.

It was nominally a Christian home, but one of the many in which the cares of this life had choked the good seed, and given it but starved growth. But there came a good old colporteur, and a happy day with him, to this child without chances, for his visit became, in the hands of God, the sojourn of the heavenly Guest to my Mary No. 2, and henceforth she was "not her own, but bought with a price." And she came in her spiritual journey, by that general experience I have already given you, to the command, "Go ye," and, with the instinct of an attentive and obedient spirit, knew that it meant *her*. How could she go—she, whose presence was so necessary to the health and comfort of a family of nine, upon whose time everybody but herself had demands, whose earthly obligations seemed as divinely ordained as the heavenly command she was meditating? It was so much a perplexity to her for many days that she did a score of absent-minded things, so foreign to the nature of this practical, domestic maiden that her father seriously inquired of her mother if she supposed our Mary "had fallen in love." Ah, she was mightily enamored of a cause which her Lord and many of His followers had loved unto death. It mattered not to her that to other Christians it seemed no matter of distress. Did not her Bible say, "Every one of us shall give an account of himself unto God"? (Rom xiv. 12.) And this is how, in the quiet of her homely duties and the stillness of her simple faith, she found that she too could compass this command.

How? First, she could devote an evening of each week to the study of her Bible, solely with reference to the coming of the kingdom of her Lord—what should be its nature and the tokens of its approach. Sec-

ond, she could read that portion of her weekly paper devoted to missions with more care and interest than any other. She confessed to herself, with shame and confusion of face, that hitherto she had often skipped it. And now she stood face to face with this inconsistency in her Christian life. Third, she would never be so occupied with her own needs or so hurried in her daily devotions that she would not remember in fervent petition this work of bringing the world to Christ, with the names of those who should come to her knowledge as missionaries of His cross.

That was five years ago. Do you suppose her work, born of love and prayer and holy resolution, could stop there? When last summer their little home mission church became self-supporting, and a good woman, with the text in mind, "Freely ye have received, freely give," came to this village church to form a woman's missionary society, she was not a little astonished to discover that a John the Baptist had been there before her in the person of my Mary No. 2, and a little organization without a name was meditating what it could do with its first five dollars. It was such a novelty as well as reversion in the missionary experience, for she had found many a society before with a name and not a penny in its treasury. And this was the interpretation of Mark xvi. 15 to a girl who had neither wealth nor time nor seeming opportunity, but only a loving and obedient heart, to give to the cause of missions.

It is a joy to me to tell you of my Mary No. 3, and she is so far away I have half a mind to tell you her true name. Born in a country home of Christian parents, educated in a Christian seminary in lines of thought and views of work which made her charitable toward all human frailty and helpful for all human need, my friend at womanhood was cultured, refined, Christ-like.

On the eve of graduation, with "all the world before her where to choose," and the question of what should happen next in a life that had been full of pleasant little happenings all unanswered, there came to the seminary a letter from a missionary in India, ten years before a school-girl among them, appealing for some one who, "for the love of Christ and in His name," would join her in the work of a mission school that had outgrown her power of meeting its needs. My friend went to her room that evening with more than usual interest in the coming of Christ's kingdom, yet with no thought of her peculiar call thereto, and opened her Bible for her nightly reading, curiously enough, to Mark xvi. 15—"Go ye." She could scarcely remember when she did not know that text. She had recited it when a little child at a missionary concert, and the words had lingered with all the force of an early

impression; but now they stood out with the memorable distinctness of another dear night five years ago, when she had read in that same Bible, "Come unto me," and knew that it meant her, and "arose quickly and went unto Him" who had been the guide and inspiration of these five happy years.

An hour of study and thought and prayer, and my Mary No. 3 came to the inevitable conclusion that "Go ye" meant everybody who became a follower of Christ. How should she interpret it? Her plan in life, though indefinite, had already taken the architectural form of a school-room. Why not there as well as here? Was not fitness for a work in some measure a call to it? The home which could spare her for the duties of a teacher could, with greater self-sacrifice, give her to this work. The dream of excellence, which should crown her ambition on earth, could be changed to a reality of usefulness, which could await its reward in the "Well done, good and faithful servant," hereafter. And thus this arrow, shot at a venture, found its lodgment, and directed the life-path of my third friend, who, as I tell you about her call, is doing her work with a brave heart and true the other side of the seas. But who shall say that any one of my friends more than the other has obeyed the command, "Go ye"?

At Home.

BIBLE READING.

MOTIVES FOR SERVICE. THEME FOR SCRIPTURE READING.

THE privilege of being "co-workers" with God. 1 Cor. iii. 9; 2 Cor. vi. 1; with John xiv. 12–14.

The honor of being His "witnesses." Isa. xliii. 10–12; Matt. v. 16 and xxviii. 19, 20; 2 Cor. v. 18–20.

The service being unto the Lord Himself is royal, having no mere drudgery in it. Matt. xxv. 40; Rom. xiv. 8; 1 Cor. x. 31; 1 Pet. iv. 11. And like our Master's ministry. John xiii. 15, 16.

The results are assured. 1 Cor. xv. 58. And yet proportioned to our faithfulness. Matt. xvi. 27; 1 Cor. iii. 8; with 2 John viii.

The reward. Matt. xxv. 23; 1 Cor. iii. 13, 14; Eph. vi. 8; Col. iii. 23, 24; Rev. xxii. 12.

Then the most powerful motive of all. 2 Cor. v. 14, 15.

Each has some special "gift" for this service. Matt. xxv. 15; Rom. xii. 6–8; 1 Cor. vii. 20; 1 Pet. iv. 10.

Our prayer. Luke x. 2. "The harvest truly is great, but the laborers are few. Pray ye therefore the Lord of the harvest to send forth laborers into His harvest." SARAH J. CONDICT.

WHY WE SHOULD KEEP UP OUR AUXILIARIES.

BY MRS. M. N. BLAKESLEE.

"HONESTLY, now, I do not see any use in it. I have so much to do at home that I don't know how to spare the time to go; and, if I do, it isn't interesting enough to pay. Somebody makes about the same prayer, and somebody else reads about the same letter from some missionary lady, and some other body reads a paper about some old mission I never heard of, or some new one I never shall hear of again. Then they pass the box, and get a few pitiful pennies. Do you suppose that the getting together of half a dozen women like us a few times a year is going to do anything for those millions of heathen women away off there? If we could send money enough to amount to something, I should have more courage about it; but it is like dipping up the Atlantic by the spoonful."

I do not doubt we have thought these things, if we have not said them "out loud," when the time for the little auxiliary meeting has come round. The work is so large, and we are so few! The meetings lack the impetus which comes from numbers. Why should we—scattered up and down these hills and valleys, where we must trudge through the winter's snow or the summer's dust and heat or the springtime's mud—try to do anything in this work? Why not leave it to those women who have servants to do their work at home, and enough to spare for the missionaries after all their own wants are supplied?

But let us look at it for a few minutes, and see if we cannot find some good reasons why the work needs just *us*, and perhaps we shall then see that we need the work.

Two great evils of the social life of small country towns and villages are narrowness and reticence, especially among the women. Many of them are shut up to a narrow circle of acquaintances, whose lives run round and round in the same treadmill as their own—kitchen, dairy and nursery; nursery, dairy and kitchen. Now do not misunderstand me that I would for an instant say that these things are ignoble. There is no work so noble and true for a woman as her own womanly work—the care of her household, the ruling of her "woman's kingdom." Here she ought to be a very queen—gracious, loving, beneficent. She ought so to dignify the meanest details of her household economy by her own noble character that they cannot seem poor and petty. But, nevertheless, the cares of housekeeping are engrossing. They will take and keep the best time and strength of our lives if we will let them. The physical needs of little children are imperative and

never-ending. The more conscientious and thrifty a woman is the more danger that these things will swallow her up, body and soul.

Now, if some other interest can come in to take her thoughts away for a little while from the everlasting round of breakfast, dinner and supper, and give her something else to talk about with her friends besides recipes for something to eat and patterns for something to wear, it will be a refreshment and an education both in one.

This missionary work may be such an interest. If she will think about it, and snatch hurried, precious minutes to read about it, she will broaden her horizon. She will have something better to care for than the narrow gossip of the village street. The whole world will lie open before her. She can look past the waving elms in the dooryard, and see in imagination the broad-leaved palms of India. She can look out over the mowing-lots, and see the dusky women and children crowding down on the white coral beaches of the South Sea Islands to watch the "Morning Star" come sailing in. When she looks out on the village street, which sometimes she almost hates for its monotony and stagnation, she can contrast its peace and cleanliness with the indescribable sights and smells of a Chinese town, and be thankful that she lives in the one and not in the other. When her own work presses heavily upon her, and she is weary and discouraged because the house will not keep clean or "the sewing is behindhand," she can think of the dirty *kraals* of South Africa, where women and children huddle together like cattle, and be grateful that she has windows to clean and clothes to make and wear. When petty economies rasp her, and she irons out the old bonnet-strings or patches Charlie's jacket with a sigh, she can think of the beautifully-clad creatures of the *zenanas* shut up to a life of inanition, jewelry and sweetmeats, and be thankful for her own liberty, even with its plain clothes and few pleasures. If she goes to the meetings with such thoughts, she cannot fail to find them interesting. "Charity begins at home," we say; and, though we usually make that an excuse for *not* going to a foreign missionary meeting, yet it may be one of the best reasons why we should go.

Another evil of our American village life is its reticence. We don't let our friends and neighbors see our best selves. We are so afraid we shall get snubbed, or be called enthusiastic or gushing, that we go on locking up within ourselves kindly impulses and generous deeds and loving words, all the while we are longing to break away from our commonplace lives into something broader and more beautiful. Village and church life languishes. There is nobody "to go ahead and do things;" yet in every community there are capable women and bright girls enough to lift it out of

its meagreness and dullness, if they only dared use the talents they have. We might say something about the meanness of the petty jealousies that are one cause of this reticence, but this is not the place for that. I do not suppose that our missionary meetings or any other one thing will ever overcome this inbred characteristic, but they may help. We can come out of ourselves about missionary matters when we might not in something nearer home. Keep up your auxiliary meetings then; bring the best you have there; act out your impulses. Do not sit in a dumb and dreadful silence because you do not dare to ask a question or tell a bit of missionary news. Never mind if Mrs. Grundy does say, "You like the sound of your own voice mighty well!" Mrs. Grundy can always find some mean thing to say about anybody who tries to do any good work in the world. You will be amazed to see how your powers grow as you use them. One of the surprising things of this last twenty years or less is the way the woman's work has brought out quiet, reticent little women, who never dreamed of the talents lying undeveloped within them, but who find themselves good speakers and writers from their interest in this missionary movement. But we are Christian women, and why do we stop to think of possible benefits to ourselves, when the world our Master died to save is lying in darkness and misery? —*Life and Light.*

WHAT SHALL WE DO WITH OUR SUMMER?

Dear Fellow-workers:—Many of you are doubtless looking forward to an entire rest from all the duties and responsibilities of a busy city life, for at this season of the year our tired minds and bodies feel that a change of air and scene is almost indispensable. How is this period of recreation and cessation from active duty to affect our interest in foreign missions? Can we afford to actually lose these summer months, and during the time give no thought to this work? Many of us are filled with enthusiasm until the weary, warm days come, and then our interest dies away, only to be aroused upon resuming our labors in the autumn. Our mission work cannot rest if we are truly alive to its importance; and if any of us are tempted to fall into the state of indifference, may our hearts be stirred by the thought that we are to "pray without ceasing."

What greater privilege can we have than a time for meditation on the spiritual side of this work which brings us so near to our Lord? We truly need just this opportunity to draw still closer to Him, and to realize more fully all that He has done for us.

In another way we can remain faithful to our trust, and that is in the quiet word spoken in season to some one who is not interested

in sending the gospel to all nations. See to it that the word *is* in season, for injudicious but zealous workers can injure the cause dearest to their hearts simply from a want of good judgment. We should seek for wisdom and guidance in this matter.

While some may err by being over-zealous, many more actually conceal their interest, instead of making it felt. If those with whom we are thrown think "there is work enough to do at home," and "do not believe in foreign missions," bear with them tenderly and kindly. If Christ has patience with His professed followers who feel thus, surely we cannot do less.

Again, during this period of leisure we have ample opportunity to read. Are we not often so occupied with auxiliary or committee meetings, with the arduous duties of president, secretary or treasurer, that it is simply impossible for us to keep ourselves fully informed of all the recent missionary news? Now is the time to store our memories with facts which will help us in the future to do better work and with greater ease than heretofore.

Let us see that our interest in the foreign mission cause has a firm and sure foundation in our hearts, not to be shaken or disturbed by outward circumstances. To each one of us comes the promise, "Lo, I am with you alway!" and it rests with the disciple to claim this precious privilege of the abiding presence of Him who is not only our Master, but our Brother and Friend. S. W. D.

A NOBLE EXAMPLE.

MUCH is being said and written upon the self-support of foreign mission churches. An incident has come to my knowledge recently that may be considered one of rare interest. I would be glad to give voice to it, that it might reach every worker at home and abroad.

The little church at Kanazawa, Japan, under the care of Mr. and Mrs. Thomas Winn, bought a building and fitted the exterior up neatly at their own expense. Mrs. Winn did not forget how the Hebrew women finished the old tabernacle in blue, scarlet, purple and gold, and she told the Japanese women that the inner part of their church needed their "broidery yet," and suggested a plan how they might earn money for this purpose, which was to make a quantity of fancy articles and send them to far-away America to be sold for their benefit. Eagerly they went to work under Mrs. Winn's supervision, and embroidered or hand-painted the most exquisite *kakemonos* or banners, card-cases, book-marks, bags for gods, bags for candy, lovely pictures on shavings, delicately-wrought designs in crepe, pictures, chop-stick holders, etc. Dolls were beautifully dressed in Japanese style, fancy boxes and

elbow cushions made, and many other things of Oriental design. There were two robes or dresses, worth one hundred dollars each in Japan, that were donated by a wealthy converted Japanese woman. Mrs. Winn set the price at twenty-five each. One was such as are worn by military officers of high rank, having their signals of war embroidered all over it; much of the work was done with a fine gilt cord in applique, showing many days and weeks of tedious labor. The other was a lady's robe embroidered in delicate designs, mostly native flowers. The material of both was hemp-cloth, said to be more expensive than silk. Half of the goods were sent to Mr. Winn's mother at Madison, Wis., the remainder to Peoria Presbyterial Society, for sale. We had an exhibit in Galesburg, Ill., and sold thirty dollars worth. We hit upon the plan of taxing each member of our Presbyterial Society five cents in order to buy one robe and a few dolls, for exhibition at entertainments of a missionary character. We succeeded to our highest satisfaction, for to see the robe itself is worth the usual price of admission. The rest of the goods were exhibited at our Presbyterial meeting in Peoria, and sold without difficulty. We have sent eighty-five dollars to our Japanese sisters as the result of our share of their experiment, and pray that they may be encouraged in their good work. ELIZA GILBERT HURD.

LOOKING ON THE BRIGHT SIDE.

ONE of our missionaries writes that in planning the annual report of the mission it was questioned whether the dark side of the work should not be presented with those that are brighter, in order to convey a more correct impression. To which this reply was made: "The dark side is too well known by thoughtful people, and does not need description. It is upon the black background of human depravity that grace is painting, and our business is to record the work of grace in this land, and not the work of depravity. The black is there already, and has been from the beginning, and there is no reason to repaint it. Our friends may assume that there is much darkness behind the bright spots which we are thankful to note and record."

It is with this same bright, brave spirit that much of the news from our missionaries is prepared. Let us rejoice with our workers in the far-away fields over all of light and gladness that comes to them in their labors or as occasional rest by the roadside; but let us rejoice with a true, warm sympathy, that will not let us forget, though their bright words would lead us to do so, the black, *black* background which is so fearfully present to them!

PRESIDENT BARTLETT, in his address at the meeting of the American Missionary Association, said that of the first six graduates of Dartmouth College, three were missionaries to the North American Indians, and that in the present class are two Indian students, a Cherokee and a Dakota.

W. F. M. S. of the Presbyterian Church.

1334 CHESTNUT STREET, PHILADELPHIA, PA.

SUBJECT FOR PRAYER-MEETING.

ASSEMBLY ROOM, JULY 15, 1884, 12 M.

NORTH AMERICAN INDIANS.—*Text:* "The needy shall not always be forgotten."

Theme for Scripture Reading: "Motives to service." (2 Cor. v. 14, 15.)

TO CONTRIBUTORS TO CHIENG MAI HOSPITAL.

In ordering certificates of stock it is unnecessary to send the names of shareholders. The certificates will be sent in any number desired, and may be filled out and signed by local treasurers.

A SECOND edition of the question book on Siam and Laos has been issued, and may be obtained from this office (price 5 cents).

A similar book on South America, the second of the proposed series, will be ready very soon.

NEW BANDS.

Beaver, Pa., Sunbeam Circle.
Dayton, O., Livingston Bd. (Y. L.).
Homer City, Pa., The King's Gardeners.
Parkersburg, W. Va., Palm Bearers.
Plymouth, Pa., Y. L. B.
Philadelphia, Pa., Northminster Ch., The Morning Star.
Summit Hill, Pa., Rev. John White Bd.
Utica, O., Boys' Band.
Waynesboro', Pa., Corean Bd.

NEW LIFE MEMBERS.

Ainsworth, Miss Daisy
Ainsworth, Miss Laura
Andrews, Miss Mollie
Auchincloss, Miss M. C.
Cable, Miss Emma R.
Cook, Miss Bessie
Crosby, Rev. Dr.
Culbertson, Mrs. Nancy

Cuyler, Rev. Dr. T. L.
Cuyler, Mrs. T. L.
Davidson, Mrs. L. M.
Foering, Mrs. Sophia
Hall, Mrs. E. R.
Herrick, Miss Bessie P.
Hoorma of Salmis.
Horton, Rev. T. A.
Johns, Mrs. Azalea
Loyson, Rev. Hyacinth
Loyson, Madame
McLachlan, Rev. J. C.
McLachlan, Miss Winifred
Penrose, Miss Lydia
Rice, Mrs. Carrie B.
Slater, Mrs. E.
Stevenson, Rev. J. T.
Van Dyke, Mrs. J. R.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from April 1, 1884.

[PRESBYTERIES IN SMALL CAPITALS.]

NORTHUMBERLAND.—Sunbury Aux., B. R., Canton, 36 00

OCCIDENTAL BOARD.—San Francisco, Calvary Ch., 258 90; San Francisco, 1st Ch., 10; San Francisco, Howard Ch., 239 70, Lewis Bd., 40 (279 70); San Francisco, Westminster Ch., 43 40, Mattie Nash Bd., 7 30 (50 70); San Francisco, Larkin St. Ch., 10; San Francisco, Howard St. Ch., 75, Japanese Gospel Soc'y, 25, Little Sunbeams, 2 50; Oakland, 1st Ch., 261 80, Nassau Bd., 16, Workers for Christ, 30 (407 80); East Oakland, 52 50; Alameda, 16; Mills Seminary, 55; Berkeley, 85; San Pablo, 4; Napa, 2 55; St. Helena, 25; Calistoga, 10; San Rafael, 72; Stockton, 25; Santa Rosa, Loyal Hearts, 11; Sacramento, 75; Redding, 2 50; Tomales and Two Rocks, 14; San Jose, 25; Santa Clara, 58; Eureka, 2 50; Vacaville, 8; Los Angeles, 32 50; Arlington, 66; Tustin, 6 30; Anaheim, 11; Passadina, 6; Westminster, 8 30; Miscellaneous, 1178 80. 2871 55

OTSEGO.—Buel, miss'y Chenanfou, 11 50; Cherry Valley Aux., miss'y, 12 50, Mrs. Belcher, 50, Miss C. Roseboom, 100, bld'g fund; Cooperstown, miss'y, 25; Delhi, 1st, miss'y, 32; Downsville, miss'y, 5; Middlefield, Centre Aux., miss'y, 6 62, Willing Workers, 50 cts.; New Berlin, miss'y, 9 69; Oneonta, miss'y, 8 75; Stamford, miss'y, 20; Unadilla, miss'y, 13; Worcester, miss'y, 26. 320 56

PHILADELPHIA.—Tabernacle Ch., a friend, 50; Walnut St. Ch., Mrs. W. F. Raynolds, Dehra bld'g, 50; W. Spruce St. Ch., S. S., Chefoo, 100, Inf. school, orphan Kolhapur, 30, Mrs. A. L. Massey, 100; Woodland Ch., Mrs. Linnard, tr. sch. Japan, 100; M. A. S., work, Japan, 50; Mrs. R.'s purse, tr. sch. Japan, 10 55; Interest on deposits, 6 05. 496 60

PHILADELPHIA CENTRAL.—Alexander Aux., miss'y Mexico, 100, tr. sch. Japan, 39 50, A lady, sch'p Teheran, 25; Arch St., Y. L. B., sch'p Dehra, 20, Joy Bells, Sidon, 29, King's Gardeners, sch'p Canton, 15; Bethesda, Anna M. Eva Bd., sch'p Futtehgurh, 30; Bethlehem, Miss S. H. Smith, zenana work, 5; Central Aux. (sch'p Tungchow, 40), 112, Pauline Bd. (boys), Lodiana bld'g, 40 50, The Messengers (Sao Paulo sch., 5), 33 50, Bd. of Hope, Sao Paulo sch., 9; Cohocksink Aux. (miss'y India, 240 89), 261 66, Y. L. B., B. R., India, 50, Missionary Workers, sch'p Gaboon, 20; Columbia Ave. Aux., sch. Kolhapur, 40, Y. L. B., 32; Green Hill Aux., miss'y Mexico, 100; Mantua Aux., miss'y, 38; Memorial Aux., sch'p Dehra, 20, Sao Paulo sch., 63 50; Northminster, Y. L. B., sch'p Teheran, 50; Olivet Aux., nat. tea. Kolhapur, 50, Inf. class, sch'p Dehra, 20, Olivet Gr. Bd., sch'p Gaboon, 7 50; 63d St. S. S., sch'p Dehra, 40; Spring Garden Aux., 51 17, Willing Workers, 12, S. S. Bd., sch'p Mynpurie, 30; Temple Aux. (miss'y, 100), 125, Temple Workers, day-sch. Canton, 50, Mem. of George Woltjen, Lodiana bld'g, 50, Grace Bd., same, 22. 1591 33

PHILADELPHIA NORTH.—Abington Aux., miss'y Soochow, 200, S. S., sch'p Shanghai, 40; Ann Carmichael Aux., 30 75, Bd., 5 25 (36), sch'p Oc. sch., Cal.; Bensalem Aux., 10, Y. P. B. (sch'p Kolhapur, 25), 75; Bristol, Basti Bd., sch'p Futtehgurh, 30; Chestnut Hill Aux., 100; Doylestown Aux., miss'y, 35; Frankford, 1st, Aux., 40, Y. L. B., sch'p Dehra, 50, Panhala

bld'g, 50, Lodiana bld'g, 30; Germantown, 1st, Aux., 223 50, S. S., miss'y Syria, 40, Inf. sch., sch'p Allahabad, 5, Watchers, 107 44; Germantown, Market Sq. Aux., 25, Mrs. Hannah S. Toland, Chieng Mai hosp., 25; Huntingdon Valley Aux., 14; Jeffersonville Aux., sch'p Dehra, 40, Collins Bd., boy Tungchow, 40; Jenkintown, Grace Bd., tr. sch. Japan, 5 57; Merion Sq. Aux., 5 25; Morrisville Aux., 19; Norristown, Central, miss'y, 15, S. S., sch'p Dehra, 25; Norristown, 1st, miss'y India, 318 60; Newtown Aux., sch'p Dehra, 40, Mrs. E. M., 25, Kate Craven Bd., 65 44, Harvesters, 35; Roxborough Aux., sch. Mexico, 24; Thompson Mem. Aux. (miss'y, 35, th.-off., 25), 75. 1868 80

Pittsburgh and Allegheny Com.—Allegheny, 2d, Aux., 13 14; Allegheny, North Aux., miss'y India, 30, Louise Bd., same, 70; Allegheny, Central Aux., hosp. Petchaburi, 183 60, S. S., sch'p Saharanpur, 30; Allegheny, McClure Ave. Aux., 75 46, Y. L. B. and Willing Workers, sch'p Saharanpur, 30; Beaver Aux., 45, Y. L. B., 25, Children's Bd., 5; Bellevue Aux., 25; Bethany Aux., 42 10, Band, 39 16; Bridgeville Aux., 54; Bridgewater Aux., 50; Canonsburg Aux., 56, Y. L. B., orphan Canton, 30, Mayflower Bd., 10; Chartiers Aux., 26 25, Y. L. B., 20; Cross Roads Aux., 9; Emsworth Aux., 37 50, Little Branches of the Vine, 16 25; Evans City Aux., 13 50; Freedom Aux., 10, G. J. & L. Stewart, 3; Glenfield Aux., 20; Hiland Aux., hosp. Petchaburi, 100; Hoboken Aux., 7 50; Industry Aux., 7; Leetsdale Aux., 20 50; Mansfield Aux., 50, Bd., 55; Millvale Aux., 20 80, Elongo Clemmens Bd., sch'p Dehra, 30; Mt. Pisgah Aux., 38, Willing Workers, 13 (miss'y Chenanfou, 25); Pittsburgh, 1st, Aux., 266 55; 2d, Adelaide Howard Bd., 21; 3d, Aux., miss'y Japan, 351 92; Pittsburgh, 6th Ch., miss'y Africa, 117 20; Pittsburgh, Bellefield Aux. (B. R., Mynpurie, 60), 318 86; Pittsburgh, East Liberty Ch., Buds of Promise, 102 45; Pittsburgh, 43d St. Aux., 55; Pittsburgh, Park Ave. Aux., 55 64; Pittsburgh, Shady Side Aux., miss'y Canton, 500, Busy Bees, sch'p Dehra, 40; Plains Aux., 13 60; Providence Aux., 25; Raccoon Aux., Petchaburi, 86 50; Sewickley Aux., miss'y Kolhapur, 154 50; Sharon Aux., 18 85; Sharpsburg Aux., sch. Canton, 101 70, Laurence Bd., orphan Canton, 49 78; Swissvale Aux., 100, Bd., sch'p Ningpo, 40, Delavan Bd., 4 50; Wilkinsburg Aux., sch. Mexico, 75, Mite Gatherers, 1 84; Friends in Pittsburgh and Allegheny, sch'p Dehra, 35; Miscellaneous, 70 cts. 3851 13

Redstone.—Long Run Aux., summer home, Persia, 25; McKeesport, Cheerful Gleaners, miss'y Persia, Bd., summer home, 27; Mt. Pleasant, Reunion Aux., same, 10; Rehoboth Aux., same, 6 51; Rehoboth, Webster Aux., same, 4; Tyrone Aux., 35; Uniontown Aux., 40 90; West Newton Aux., summer home, 5. 203 47

Rochester. — Fowlersville Aux., Chinese in California, 25 75; Sparta, 2d, Aux., 1; Agnes Aitkins Bd., sch'p Benita, 20. 46 75

St. Clairsville.—Antrim Aux., 45; Barnesville Aux., 30 90, Sowers in Hope, 27 79; Bellaire, 1st, Aux., B. R. Mynpurie, 62, Itinerating Shantung Miss., 50; Bellaire, 2 l, Aux., 50, S. S., 27 81, Loring Bd., sch'p Kolhapur, 25; Bethel Aux., 8 50; Beulah Aux., 5; Buffalo Aux., 26, Faith and Works Band, 20; Cadiz Aux., day-sch., 100, sch'p, 80, Canton, Earnest Workers, miss'y China, 80, Saviour's Jewels, 44 70; Cambridge Aux., sch'p Dehra, 40, miss'y, 67, Little Gleaners, 2; Concord Aux., 48 21; Crab Apple Aux. (miss'y, 39), 56, Mission Gleaners, 21; Farmington Aux., 15 50; Freeport Aux., 15 40, Heart and Hand Band, 5 60; Kirkwood Aux., miss'y, 43 26, Azalea Band, same, 41; Martinsville Aux., Miss'y, 87 11, Lilies of the Valley, sch'p Kolhapur, 35 08; Morristown Aux., 30 35, Ruthian Bd., 6; Mt. Pleasant Aux., 30, Y. L. B., 25, Little Gleaners, Siam, 6 56; New Athens Aux., 37; Olive Aux., 17; Powhatan, 8 36, Busy Bees, 11 49; St. Clairsville Aux. (med. fund, 21), 71, Coral Gatherers, 54; Scotch Ridge Aux., 21 80; Senecaville Aux., 15 75, Precious Jewels, 2 72; Short Creek Aux., 25 25; Still Water Aux., 3; Washington Aux., 20, Wayside Gleaners, 32; Wheeling Valley Aux., 9 10. 1596 44

St. Lawrence.—Dexter Aux., sch'p Sidon, 12; Le Ray Aux., miss'y India, 4. 16 00

Shenango.—Beaver Falls Aux., sch.

Saharanpur, 34, Earnest Workers and Buds of Promise (sch'p Yokohama, 30), 53 03; Enon Aux., 23 50, Band, 2 70; Hermon Aux., 22 60; Leesburg Aux., sch'p Bancho sch. and miss'y Siam, 20, Fidelia Circle, 11; Little Beaver Aux., miss'y Canton, 17; New Brighton, a lady, sch'p Gaboon, 6 25, Aux., work Nez Perces, 27 75, Y. L. Soc., work under miss'y N. A. Indians, 15; New Castle, 1st, Aux. (10 18 mite-boxes), 62 73; New Castle, 2d, Aux., 14 85; Pulaski Aux., miss'y Siam, 30 25; Rich Hill, 29 60; Slippery Rock, 23; Unity Aux., 43 39, Band, 8 11. 454 71

STEUBENVILLE.—Augusta (Still Fork), 5; Bethesda, 20; Bethlehem, 8; Buchanan Chapel, 20; Carrollton, 15 25; Corinth, 45 08; Dennison, 30; Kilgore, 5; Linton, 27; New Cumberland, 3 50; New Hagerstown, 27; New Philadelphia Aux., 32 90, Band, 5 30; Richmond, 14 15; Steubenville, 1st, Aux., 23, Busy Bees, 18; Steubenville, Old, 30; Wellsville, 46 83 (376 01), for miss'y California; East Liverpool Aux., 25, Buds of Promise, 5; Hopedale, 24; Long's Run, 17 50, Youths' Band, 6; Madison Aux., 17, Loring Band, 40 87; Steubenville, 2d, Aux., 75 26, Idaho Band, 13; Steubenville, Old, Y. P. B., 20 12; Toronto, 16; Waynesburg, 10 (269 75), sup. miss'y N. A. Indians; Bacon Ridge Aux., miss'y Canton, 40; Steubenville, 2d, Aux., B. R. Mynpurie, 50; Uhricksville Aux., sch. Saharanpur, 15, Miss Alice Caldwell, med. fund, 50; Beech Spring, 8 25; Bethel, 30; East Springfield, 14; Harlem, 20; Monroeville, 15; Ridge, 30; Salineville Aux., 30, Youths' Band, 10; Steubenville, Fem. Sem., 8 18; Steubenville, Old, 4; Two Ridges, 20 (189 43), G. F. 922 87

SYRACUSE.—Mexico, Faithful Workers, sch'p Gaboon, 15; Syracuse, 4th, Standard Bearers, sch. Saharanpur, 50, work Rio Claro, 14, Syracuse Park Aux., 2 50, S. S., 50 (300 miss'y, Japan); a lady, tr. sch. Japan, 100, Mrs. S. Bradley, tr. sch. Japan, 10. 489 00

WASHINGTON. — Allen Grove, 26; Limestone Grove, 4 (30), med. fund; Burgettstown Aux., miss'y Syria, 25; Miss Jane Morgan, for L. M., 25, Mrs. Patterson's Class, work Zacatecas, 10; Claysville Aux., miss'y Tungchow, 50, med. fund, 43, Aftermath Bd., nat. tea. Sidon, 50, tr. sch. Japan, 25; Cove Ch. Aux. (med. fund, 7), 16; Cross Roads Aux. (med. fund, 13), 45, Alexander Band of Hope, med. fund, 13; East Buffalo Aux., 45, Y. P. B., 11 68 (56 68), miss'y Syria, Y. P. B., med. fund, 12; Fairview Aux., med. fund, 18 57; Forks of Wheeling Aux., miss'y Tungchow, 26, Bessie Shaw Bd. (med. fund, 11), 21; Frankford Aux. (med. fund, 20), 38; Hookstown Aux., sch'p Lodiana, 25, med. fund, 3 40; Lower Ten Mile, B. R. Canton, 25, med. fund, 4; Mill Creek Aux., miss'y China, 36 70, Mission Bd., med. fund, 10 85; Moundsville Aux., 31, Y. L. B., 10, Beacon Band, 225; Mt. Olivet Aux., miss'y, 10, native helper, Chenanfou, 30, Paul Band, med. fund, 5; Mt. Pleasant Aux., miss'y Syria, 25; Mt. Prospect Aux., 25; New Cumberland Aux., miss'y Syria, 41, Myrtle Band, same, 11, med. fund, 15 68; Pigeon Creek Aux., 32 55, Y. L. B., miss'y, 25 15; Three Springs Aux., miss'y, 30; Upper Buffalo, McMillan Bd., 9; Upper Ten Mile (med. fund, 1), 37 13, Busy Bees, sch'p Shanghai, 40; Unity Aux., med. fund, 17 84; Washington, 1st, Aux., miss'y India, 75, med. fund, 30, Sewing Society, same, 5, Cornes Bd., 3 sch'ps Mynpurie, 25, June Rose Buds, 2 sch'ps, Shanghai, 17 23, Y. L. Sem., 50; Washington, 2d, Y. L. B., med. fund, 15 44, tr. sch. Japan, 8 50, G. F., 31 09, Olive Branch Bd., 8 02, Pansy Band, 10; Waynesburg Aux., miss'y, 30, med. fund, 26 06, Y. L. B., 13; West Alexander Aux., miss'y, 75, med. fund, 48, a lover of missions, for L. M., 25, Hold the Fort Band, 22, Loring Circle, ½ sch'p Beirut, 40, S. S., sch'p Dehra, 40; Wellsburg Aux., miss'y India, 33 88, Mackey Band, Dehra bld'g, 7 48, Y. P. B., med. fund, 5 82; West Liberty Aux., miss'y, 21, Cunningham Bd., med. fund, 26; West Union Aux., miss'y 20; Wheeling, 1st, Aux., miss'y, 135 14, med. fund, 50 67, thank-off., 60, Sidney Ott Bd., miss'y, 4, 20 per cent. advance, 12, Cherith Band, sch'p Dehra, 20, Mexico, 10, advance, 9 75, Laughlin Band, sch'p Ningpo, 10, Cunningham Circle, Africa, 10, Cranmer Bible Class, hospital Petchaburi, 30, Bessie Vance Band (sch'p Allahabad, 20), 61 24; Wheeling, 2d, Aux., miss'y 58, med. fund, 54, Y. L. B., miss'y, 15; Wheeling, 3d, Aux., miss'y, 25; Wheeling Beech Glen Bd.,

med. fund, 20; Collected by Miss Noble, med. fund, 1 23. 2299 37

Washington City. — Hyattsville Aux., miss'y India, 21; Falls Aux., Petchaburi, 20; Washington, 1st, Bd., sch'p Dehra, 40; Washington, New York Ave., Aux., 201 25. 282 25

West Jersey.—Atlantic City Aux., 50, Sea Side Band (sch'p Futtehgurh, 38), 75; Bridgeton Aux., 58, S. S., sch'p Lodiana, 30, Golden Circle, 50; Bridgeton, 2d, Aux., 43 75, Y. L. S., B. R. Japan, 50, Corea, 8; Bridgeton, West, Aux., 86, Willing Workers, 28; Blackwood Bd., 76; Camden, 2d, 66; Cape May, 23; Clayton, 42, Young Reapers, 14 88; Cedarville, 25 40; Deerfield Aux., 40, Elfie Band, sch'p Benita, 20; Glassboro' Aux., 10, S. S., 6 40; Gloucester Aux., 10, Social Club, 8, Busy Bees Bd., 8; Greenwich Aux. (sch. Saharanpur, 50), 101, Band, sch'p Saharanpur, 35; Merchantville, 21 40; Millville Aux., 23 50, Park Bd., 23 11; Pittsgrove Aux., 53, Y. L. B., 68; Salem Aux., 71, Young Gleaners, 50; Woodstown, 18 30; Woodbury, 32 50, Y. P. Branch, 47 87. 1368 10

Westminster.—Bellevue Aux., sch. Saharanpur, 50; Centre Aux., miss'y N. A. Indians, 72; Columbia Aux., miss'y India, 100, Lodiana bld'g, 1, Y. L. B., miss'y N. A. Indians, 8 84, Little Workers, same, 2 55; Lancaster, 50, work Nanking, 25; Leacock Aux., B. R. Allahabad, 30; Little Britain, miss'y, 30; Marietta Aux., same, 40; Moneghan Aux., same, 11 92; Pequea Aux., same, 37; Slateville Aux., same, 103; Stewartstown Aux., G. F., 42; Union Aux., sch. Lahore, 33; York Aux., miss'y Africa, 250, Niles Band, same, 150, Always Ready Band, same, 25, Cheerful Workers, G. F., 15: York, Calvary Aux., 10 85. 1062 16

West Virginia. — Charleston, 10; Fairmount, 8 71; Grafton Aux., 18, Band, 24 50; Morgantown, Louisa Lowrie Soc., 31 80; Anna Hunter Bd., 27 50; Parkersburg, 1st, Hope and Faith Soc., 25 91; Parkersburg, Calvary Aux., 22 50, Loring Bd., zen. work, 12; Ravenswood, 12 95; Winfield, 7 50, Band of Faith and Hope, 4 85. 206 35

Wooster. — Ashland Aux. (sch'p Canton, 15), 40, Y. L. S., 25; Belleville Aux., 9, Bd., 2 17; Bethel Aux., 3; Canal Fulton Aux., sch. Saharanpur, 20; Congress Aux., sch'p Kolhapur, 30; Dalton Aux., China, 15; Doylestown Aux., 12; Hayesville Aux., 41, Y. P. B., 47 32; Hopewell Aux., 10; Lexington Aux., 23; Loudonville Aux., 3 75; Mansfield Aux., 26 67; Millersburg Aux., 29 81; Olivesburg Aux., 1; Orange Aux., 9; Perrysville Aux., 4 50, Bd., 1 50; Savannah Aux., tea. tr. sch. Canton, 7 85, Bd., 3 65; Shreve Aux., 20; Wayne Aux., 5 50; West Salem Aux., 14, Bd., 8 41; Wooster, 1st, Aux., 57; Wooster, Westminster Aux. (5 95 med. fund), 76 59, Y. L. S., 20, Coan Bd., 3 50. 570 22

Zanesville.—Brownsville Aux., 20; Chandlersville Aux., work Tungchow, 25; Clark Aux., outfit of med. miss'y, 14; Coshocton Aux., 40, Y. L. B., 10, Cary Bd., 12 70 (62 70), miss'y, Y. L. B., Gaboon, 40; Dresden Aux., miss'y, 28; Duncan's Falls Aux., outfit miss'y, 27; Fredericktown Aux., 15, Y. L. B., sch'p Yokohama, 30; Granville Fem. College, sch'p Kolhapur, 25; High Hill Aux., outfit, 20; Homer Aux., 18 36; Jefferson Aux., outfit, 14; Jersey (25 from Miss Melinda Marsh for L. M.), miss'y, 20, G. F., 26 70; Keene Aux. (11 outfit), 16, Rev. Mr. Wallace for L. M., 25; Kirkersville Ch., 14; Madison Aux. (20 miss'y), 30; Martinsburg Aux., miss'y, 41 15, Y. L. B. (outfit 5), 14; Mt. Vernon Aux. (outfit 6), 31 85; Mt. Zion Aux., outfit, 20; Muskingum Aux., outfit, 9, Y. L. B., outfit, 20, G. F., 14; Newark, 1st, Aux., 25 04; Newark, 2d, outfit, 100, Memorial to Mrs. Elizabeth Shields, 92 42; Norwich Aux., sch. Saharanpur, 25, Y. L. B., outfit, 13; New Concord (sch. Saharanpur, 25), 26 20, Y. L. B., outfit, 25 50, Hill Bd. (outfit, 5), 15; Pataskala, miss'y, 23 55; Roseville Aux., outfit, 5; Uniontown, miss'y, 8; Utica Aux., 36 40, Helping Hands, 21, Cheerful Givers, 4 (40 sch'ps Ningpo, 21 40 outfit); Zanesville, 1st, Aux., 8 35, S. S., dime off., 3 05, Putnam Aux., 16 85, Y. L. B., 9 64, Children's Bd., 4 80, all for outfit miss'y; Zanesville, 2d, Aux., 52, Y. L. B. (outfit, 15), 25; Three churches Zanesville, thank-off., 24; Collection at annual meeting of Pres. Soc., thank-off., 100 40. 1284 95

Miscellaneous.—Yankton Agency, Dakota, Mrs. Sarah Williamson, 12; Interest on deposits, 141 18; Collected by Miss Loring in various churches, 133 50; Camden, S. C., Pine Forest

Bd., 10 84; Camden, S. C., J. F. Brown, 2; Perth Amboy, N. J., a lady, 1; Springfield, N. Y., Mrs. A. A. Cotes Winston, Lodiana bld'g, 25; Syracuse, N. Y., C., 5; Asheville, N. C., thankoff., C. B., 39 50; Brookville, Pa., "a minister and wife," 60; Johnstown, N. Y., Aux., 50; Philadelphia, L. A. W., 20; Philadelphia, Anon., tr. sch. Japan, 2; San Francisco, Miss M. Culbertson, tr. sch. Japan, 1; K., for Panhala bld'g, 50; Christiana, Pa., R. E. P., tr. sch. Japan, 1; Orange, N. Y., C., 1; Batavia, N. Y., Miss S. Rice, tr. sch. Japan, 5; North Fork, O., Miss M. Platen, tr. sch. Japan, 2; Fox Chase, Pa., Miss Milliken, 5; Sale of Sketches and leaflets, 46 27. 333 29

Total for April, 1884,	$51,259 15
Previously acknowledged,	70,312 73
Total for year ending April 30, 1884,	$121,571 88

From May 1, 1884.

Baltimore. — Hagerstown, Idaho Bd., Chieng Mai hosp., 9 75

Butler.—Buffalo Aux., 27, Bd., 26 (53); Butler Aux., 32 55; Harlemsburg, 50; Martinsburg Circle, 8; Mt. Nebo, 20; New Hope, 7; Plain Grove Circle, 17 65; Summit, 26. 214 20

Chester.—Chester, 2d, Y. P. B., 40 00

Cleveland.—Ashtabula, S. S., orphan Allahabad, 25 00

Elizabeth.—Plainfield, Bd., sch. Sao Paulo, 60; Woodbridge, Lilies of the Field, sch'p Gaboon, 30. 90 00

Genesee.—Attica, Mrs. J. H. Loomis, orphan Futtehgurh, 30 00

Genesee Valley.—Bradford Aux., sch. Mexico, 50 00

Kittanning.—Elder's Ridge Aux., miss'y Dehra, 41; Freeport Aux., miss'y Siam, 25; Homer Aux., 27 50; Jacksonville Aux., miss'y Dehra, 50. 143 50

Lehigh.—Easton, 1st, Aux., tr. sch. Japan, 25 00

Mahoning.—Massillon Aux., miss'y Bogota, 20; Warren, Little Gleaners, sch. Mexico, 18. 38 00

Monmouth.—Tennent Aux., 25 00

Morris and Orange.—Orange Central, Louise Bd., Africa, 2 19, Class No. 2, Chieng Mai hosp., 5. 7 19

North Pacific Branch.—Portland Aux., zenana work, 50 00

Occidental Branch.—Napa Aux., Gaboon, 50, Wylie Bd., Mexico, 18 (68); Light House Bd. Chinese Home, B. R., Canton, 47 65; Miscellaneous, 55. 170 65

Philadelphia.—Philadelphia, 1st, George S. Harris & Sons, tr. sch., Japan, 1000 00

Philadelphia Central.—Columbia Ave. Ch., Miss A. Caldwell, Chieng Mai hosp., 5; Mantua, 2d, Forget-me-not Bd., same, 1; Northminster, S. S., sch'p Bancho, 50; Olivet, Primary S. S., dime offering, 10. 65 00

Philadelphia North.—Doylestown, S. S., Chieng Mai hosp., 6 25; Germantown, Market Sq. Ch., "In mem. B. W. F.," tr. sch. Japan, 25. 31 25

Pittsburgh and Allegheny Com.—Nassau Fem. Col., sch'p Bancho, 50 00

Portsmouth.—Portsmouth, 2d, Aux., Chieng Mai hosp., 30 00

Redstone.—Laurel Hill Aux., 2 00

St. Clairsville.—St. Clairsville Aux., Sac and Fox Mission, 10 00

Syracuse.—Fulton Aux., Chieng Mai hosp., 8 25

Washington.—Wheeling, 1st, Ladies for Chieng Mai hosp., 11 00

Wellsboro'.—Beecher's Island, Catrina Bd., 2; Coudersport Aux., 7 77; Elkland, 7 30; Kane, 10 13; Farmington, 6 80; Mansfield, 9 52; Osceola, 8 04; Tioga Aux., 5 60, Dyer Bd., 3 87 (9 47); Wellsboro', 10, sch. Syria. 71 03

West Jersey.—Salem, Young Gleaners, Chieng Mai hosp., 5 00

Westminster.—Chestnut Level, S. S., Chieng Mai hosp., 2 50; Slate Ridge Aux., 36. 38 50

Legacy.—Mrs. Julia M. D. Vanatta, dec'd, Morristown, N. J., 1659 75

Miscellaneous. — Bethel, Maine, Harry A. Thompson, Lodiana bld'g, 2; Conshohocken, Pa., Mrs. J. G. Symmes, 1; Sale of Japanese curios, etc., for tr. sch., Japan, 85 25; Catasauqua, Pa., Mrs. Joseph Hunt, same, 5; Quoque, N. M., One who loves the cause, 10; *For Chieng Mai Hospital*—Philadelphia, Collection at May meeting, 226 09; Philadelphia, Sale of share of stock, 89 44; Two sisters, 5 25; Baltimore, A poor woman, 25 cts.; Bridgeport, O., M. E. B., 2; Home, Pa., Miss

Campbell, 2; Kittanning, Pa., Agnes B. and Phil. Slaymaker, 1; Woodbury, N. J., A friend, 4; Harrisburg, Pa., Miss S. E. Clark, 5; Washington, D. C., Mrs. Joseph T. Kelly, 1; Dayton, N. J., Mrs. C. L. S. Dickson, 1; Catasauqua, Pa., Mrs. Dr. Todd, contents of child's bank, 1 03; Mrs. Joseph Hunt, 5; Mauch Chunk, Pa., Miss Webster, 5; A little girl's jug, 70 cts. (348 76); Sale of Historical Sketches and leaflets, 76 79. 528 80

Total for May, 1884, $4496 95

The Auxiliary Society of Freehold, N. J., has sent a box to Mrs. Nassau, Africa, valued at $38. The Auxiliary Society of Rehoboth Ch., Pa., has sent papers to the Seneca Mission, valued at $8 25.

MRS. JULIA M. FISHBURN, *Treasurer*,
1334 Chestnut St., Philadelphia, Pa.

June 2, 1884.

W. P. B. M. of the Northwest.

ROOM 48, MCCORMICK BLOCK, CHICAGO, ILLINOIS.

PASSAGES OF SCRIPTURE.

TO BE READ AT THE MONTHLY MEETINGS IN JULY.

John xxi. *Golden Text for the Month.*—John xxi. 16. "Feed my sheep."

HON. CYRUS H. McCORMICK.

WHEN this noble man passed from earth, May 13, 1884, the Woman's Presbyterian Board of Missions of the Northwest lost a true friend. In the dark days succeeding the great fire of 1871, when a majority of the homes of Chicago were destroyed, we as a society had no abiding place. For months we met in private houses, and the outlook was discouraging.

At this juncture Mr. McCormick sent word that he was preparing a room for us in one of his new buildings, and soon we should have a locality free of expense. In due time Room 48, McCormick Block, was dedicated to foreign mission work; and since that day there has gone out from it a magnetism that has been world-wide The sympathy of this Christian man deepened as he watched our progress, as was shown when he remarked, "Your work lies very near my heart, and I pray for your success."

The voice is silent now, the prayers are ended, yet in some sense he will remain with us while our Bethel bears his name; and we shall always thank the God of missions that we had such a staff to lean upon in the beginning.

Inspired by the memory of this useful life, we ought to make greater efforts for the immediate welfare of this generation, and hereafter enjoy an eternal reunion with all the redeemed.

THE LESSONS OF THE ANNUAL MEETING

Of the W. P. B. M. of the N. W., April 23 and 24, 1884.

The readers of the *Interior* and those who have examined the Thirteenth Annual Report of the Northwestern Board of Missions are familiar with the detailed account of the long-to-be-remembered April meeting in Milwaukee. But it is impossible to convey to the minds of those who were not there the spirit and power of the meeting. On entering the sanctuary we felt the presence of the spirit of God. Our hearts burned as we talked together of the wonderful work already accomplished, and of the grand possibilities before us. There was a strange stillness in every heart, an earnest attention to every message. The exercises were peculiarly impressive, but entirely void of anything sensational. We were fortunate in having with us several missionaries to whom the audience were never weary of listening.

Mr. and Mrs. Graham Campbell and their baby, with the little black prince from Africa, made a pleasant picture, to which all eyes turned with loving interest. The Gaboon mission work as presented by them seemed more important and attractive than ever before. Mrs. Van Hook's bright face showed renewed health, happy in being able to go back to Persia in the autumn. Her talk upon the "Realities of Missionary Life" we shall not soon forget.

Miss Anderson took us with her itinerating in northern China, and we enjoyed every step of the way, even being dumped into the river by the fractious mules, better perhaps than we should the reality. She believes that being called of God to the foreign mission work is essential to success. We are sure that she has received the call. Miss Cundall was at home among her loving supporters in Wisconsin. She pictured the "Land of Christ" so vividly that one could almost see it and catch the sound of the *muezzin's* call from the old mosque towers. Miss Dougherty came from her home among the Indians of Wisconsin to attend the meeting, and in the missionary hour spoke very sweetly of the people of her charge. Miss Carey, fresh from "The Land of the Sun," pleaded earnestly with us to send speedily to that people the light of the Sun of righteousness. Mrs. Rhea, always an inspiration, was ever ready with the right word in the right place, turning our thoughts upward to Him who should have all the glory.

Who can estimate the results of this great gathering of earnest women, who have carried to their societies the impress of that meeting? Already the cry is, "We are ready for working orders." We begin to feel the rush and whirl of the new year, and cannot think fast enough for those who are longing to engage in new proj-

ects. We feel the pulses beating with new life. Let us stop for a moment and gather up the lessons of the annual meeting.

We have learned that our work for Christ in heathen lands is growing faster than we keep pace with it. The demand is greater than the supply. More overworked missionaries are at home and returning than ever before, because there are so few laborers. Is not this a strong appeal to young women leading aimless lives, losing their first love through inactivity? We have learned not to depend upon our missionaries for stimulation to work, but that we ought rather to strengthen and comfort them, writing often without expecting letters in return, and thus relieving them of many burdens. There is a dark side to the missionary's life. Separated from Christian influences and surrounded by evil in every form, they are subject to peculiar trials and temptations, and have to contend with a thousand obstacles unknown to us. They need to be upheld by our prayers and sympathy. There is much to learn in this respect before we can take our full share in the foreign mission work.

We find that we are not up to the standard in missionary intelligence. We blush to mention the small number of magazines taken in the Northwest. We venture to say that our next report will tell a very different story, for many are alive to the importance of increasing their circulation. We have learned that the young people and children are only waiting to be organized to become one of our strongest factors. We want *leaders!* Read Mrs. Helm's ideas of the qualifications of a leader as given in her address published in the Annual Report. You will find many valuable hints in that same paper to help you in interesting the boys and girls. Let this be our first work in the coming year, to secure and enlist the young in this cause.

There is a vast work all ready for any who are willing to give time, talents or money to organizing societies and strengthening the weak ones. Mrs. Van Cleve's paper in the Annual Report is an object lesson or illustration of what can be accomplished. The great need of to-day is women with time and executive ability, who are willing to make sacrifices to carry forward and extend this work for the conversion of the world. Let us see who will learn this lesson. We find that women are growing more capable in conducting meetings; their voices are stronger, they are more business-like, more accurate in accounts, more practical in speaking and writing. There was a marked improvement in all these respects in the meeting of 1884 over that of 1875 in the same place.

We would mention lastly the lesson of giving. At the annual meeting the treasurer reported more than nineteen per cent. advance

over the funds of last year, and in a few days after the amount was raised to twenty per cent. Have we not learned a double lesson,—that we are able to give more, and that we have been withholding that which was due? If our hearts have been enlarged and our purses consecrated, we have truly learned a lesson that will tell in generations to come to the glory of God in the advancement of His kingdom.

NEW LIFE MEMBERS.

Mrs. E. A. Anderson, Utica, Ill.
Mrs. S. D. Cleland, Rock Island, Ill.
Mrs. J. N. Hooker, Chicago, Ill.
Mrs. Jennie Jamison, Edgerton, O.
Mrs. N. A. Jones, Chicago, Ill.
Mrs. C. W. Sibley, Pana, Ill.

NEW AUXILIARIES.

Cheyenne, Wyoming, reorganized.
Grafton, Dakota.
Oneida, Ill., John Knox Ch.
Pembina, Dakota, McClellan Bd.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, to May 20, 1884.

[PRESBYTERIES IN SMALL CAPITALS.]

BELLEFONTAINE.—Rushsylvania, 8; H. M., 10; Upper Sandusky, H. M., 8. 26 00

BLOOMINGTON.—Champaign, 7; Heyworth, 13 50; Waynesville, 2. 22 50

CAIRO.—Carmi, 4 73; thank-off., add'l, 40 cts.; Friendsville, 10; Nashville, 17; Shawneetown, 5. 37 13

CEDAR RAPIDS.—Anamosa, S. S. M. B., 5 85

CHICAGO.—Arlington Heights, 9 50; Chicago, Friend, debt of Gen. Bd., 5; 1st, 128 50; Mt. sch. Persia, 5; 2d, Tabriz sch., 53 41; Y. L. S., 57; 3d, 620; S. S., Syrian colpor., 120; sch., 103 57; Seed Sowers, Lodiana sch'p, 10; 4th, 22 30; sal. Mrs. Fisher, 87 75; trav. ex., 5; Y. L. S., 20; Praise off., 28; Tabriz hosp., 316; Ladies' Bible Cl., same, 5; Mothers' Mite Soc., 7 61; 5th, 112 09; Pres. meeting, 55 60; S. S., 5 78; Rosebud Bd., 19 22; 6th, sal. Miss Downs, 92 37; W. B. Jacobs, 10; S. S., 75; Reunion, 20; 8th, Bd., 45 18; Jefferson Park Ch., 59 76; sal. Miss Downs, 43 50; Fullerton Ave. Ch., 25; Pekin student, 30; Brazil sch'p, 60; Benga pub., 32 15; Dupage, 31 50; Englewood, 156 51; Evanston, S. S., Syrian sch., 20; Highland Park, 80; Y. P. S., Monterey sch'p, 50; Do what we can Bd., 5; Homewood, 15; Joliet, 1st, 48; Y. P. S., 40; Central, 49 95; Kankakee, 23 55; Praise off., 1 20; Lake Forest, 10; Ferry Hall Soc., 65; "Thompson Bed," 25; Manteno, 17; Maywood, Y. P. S., trav. ex. Dr. Cummings, 46 39; Peotone, 60 90; Wheeling, 28 28; S. S., 3 72. 3066 29

DAYTON.—W. F. Sem., Oxford, U. M. S., 57 52

DUBUQUE.—West Union, 5 40

FORT DODGE.—Carroll, 5 50; S. S., 5 37; Cherokee, 10; Fort Dodge, 7 50; Sac and Fox Mission, 5; Ida Grove, 8; Jefferson, 15; Sioux City, Sac and Fox Mission, 5; Vail, 4 50. 65 87

FREEPORT.—Galena, South Ch., 30 00

GRAND RAPIDS.—Grand Haven, work for women in Japan, 75; Persia, 75; S. S., Tokio sch'p, 50; Grand Rapids, Westminster Ch., teachers Japan, 7. 207 00

HURON.—Monroeville, 20 00

INDIANAPOLIS.—Balance contingent fund, 29 07; Off. at Pres. meeting, 10 93; Indianapolis, 4th, 5; 10th, 5. 50 00

IOWA.—Burlington, 63 15; Sac and Fox Mission, 10; S. S., 75 62. 148 77

KALAMAZOO.—Kalamazoo, Michigan Fem. Sem., Oroomiah hosp., 25 00

KEARNEY.—North Platte, 9 75

Lansing.—Eckford, 1; Mason, Y. P. S., 13 22; C. B., 10. 24 22

Logansport.—Hebron, 10; Kentland, 5; Laporte, 7 04; Circle, 29 11; Logansport, 1st, 50; Little Gleaners, 4; Lowell, 2; Mishawaka, 2 72; Monticello, 20; Rochester, 3 50; Bd., 14; South Bend, 15 16; Y. P., 18 96; S. S., 30; Valparaiso, 11, all H. M.; Goodland, 4 20; Lake Cicott, 13 97; Laporte, 20 83; sal. Mrs. Warren, 15 54; Circle, 20 83; sal. Mrs. Warren, 18 39; Logansport, Broadway Ch., Canton sch'p, 40 01; S. S., Laos, 25; 1st, 50; Little Gleaners, 4; Willing Workers, 1, all Canton sch'p; S. S., 40; Union Ch., 9; Lowell, 11 35; Lake Prairie Helpers, 9 75; Michigan City, sal. Mrs. Warren, 20 77; Mishawaka, Persian sch., 7 31; S. S., Laos sch., 20 02; Monticello, 11 70; Plymouth, Light Bearers, Rawal Pindi sch., 5; Apple Blossoms, same, 25; Remington, Oroomiah hosp., 15 80; Rochester, 3 50; Children's Bd., 14; South Bend, sal. Mrs. Jones, 45 48; Y. P. S., 18 96; Valparaiso, 65 85; Willing Workers, Rio Claro sch'p, 15; Wolcott, 14. 788 75

Maumee.—Delta, 5; Eagle Creek, 6; Madison, 8 50; Toledo, Westminster Ch., 7; West Bethesda, 17. 43 50

Milwaukee.—Milwaukee, Immanuel Ch. Y. L. B., 56 15

Monroe.—Pres. off., 12 55; Adrian, 27; Coldwater, Y. L. C., 10; Erie, 5; Hillsdale, Y. L. C., 10; Jonesville, 12 20; Monroe, 25; Y. L., 10; Raisin, 5; Tecumseh, 5; Y. L., 10. 131 75

Nebraska City.—Auburn, 9; Beatrice, 36 25; Brownville, 69 58; Fairbury, 6 25; Falls City, 31; Humboldt, 14 70; Nebraska City, 22 80; Plattsmouth, 50; Little Dew Drops, Rio Claro sch'p, 30; Seward, 13; Wahoo, 16 50; Lincoln, 61 20; S. S., Rio Claro sch'p, 30; Tecumseh, 10; York, 28. 428 28

New Albany.—Beech Grove Ch., New Philadelphia, 5 65; Jeffersonville, 35 45; Lexington, 6 80; Madison, 1st, 25 75; Y. L. B., 50; 2d, 15; Mitchell, 8 35; New Albany, 1st, S. S., 50; 2d, 50; 3d, 50; Paoli, 5 15; Pleasant, 3 80; Seymour, 14 97; Solon, 5 17; Vernon, 30 38; Salem, 17 66; Annie Fink Bd., 5 82; Little Helpers, 3 45; Livonia, Miss M'Pheeter's class, 3; New Washington, 17 10; Hanover, 20 36; Y. L. B., 10; C. B., 2, all sal. Miss Warner; New Albany, Union Sch., sal. Mrs. Morrison, 99 10; Mr. W. S. Culbertson, sal. Miss Hesser, 500; 2d, Primary class, Chefoo sch'p, 20. 1054 96

Northern Pacific.—Bismarck, 15; Lisbon, 5. 20 00

Ottawa.—Morris, S. S., 32 28; Polo, 12 84. 45 12

Schuyler.—Pres. Soc., 45 50; Chinese Home, 12 35. 57 85

Springfield. — Jacksonville, 1st, Gwalior sch., 25; S. S., Rio Claro, 15; Westminster Ch., 55 61; Lincoln, Pres. off., 9 75; Mason City, Oroomiah hosp., 1; Springfield, 1st, same, 1; Unity Ch., same, 1; Springfield, 1st, praise off., 27 68; sal. Mrs. Corbett, 185 32; 3d, Children of the King, Laos, 21 30; Unity Ch., Gwalior sch., 16 50; Virginia, praise off., 44 55; Laos, 5 30; Little Helpers—Frank Jones, Clare Oliver, Willie Conover, Lee Skiles, George Little, 14; Williamsville, 6 50. 429 51

Vincennes.—Evansville, Grace Ch., Laos, 50; Busy Bees, Canton sch'p, 15; 1st Ave. Ch., Willing Workers, Laos, 20; Petersburgh, 12; Spencer, 6; Sullivan, 10; Princeton, Little Gleaners, 10; Terre Haute, sal. Mrs. Warren, 32; Upper Indiana, 6 60. 161 60

Waterloo.—Ackley, 5; Albion, 5; Cedar Falls, 5; Grundy Centre, 5; La Porte, 3; Marshalltown, 5; Nevada, 2; Salem, 3; State Centre, 5; Young Ladies Christian Endeavor Society, 5; Toledo, 5, all for Sac and Fox Mission. 48 00

Winona.—Claremont, 10 40; Grace, 1; Mrs. H., 10 cts.; Kasson, 10 50. 22 00

Miscellaneous.—Mrs. P., 1; Anon. off. with request for prayer, 25; Societies for publishing Report and Letters, Alton Pres., 3 10; Cairo Pres., 1 20; Freeport Pres., 40 cts.; Ottawa Pres., 1; Peoria Pres., 2; Rock River Pres., 1 35; Springfield Pres., 1 40; Fort Wayne Pres., 1; Logansport Pres., 60 cts.; Council Bluffs Pres., 2 05; Fort Dodge Pres., 1 60; Cedar Rapids Pres., 1; Dubuque Pres., 70 cts.; Iowa Pres., 1; Iowa City Pres., 1; Waterloo Pres., 2 30; Detroit Pres., 1; Kalamazoo Pres., 1; Monroe Pres., 71 cts.; Lansing Pres., 1; Winona Pres., 1; St. Paul Pres., 1; Bellefontaine Pres., 10 cts.; Milwaukee Pres., 1; Miscellane-

ous, 60 cts. (29 11); Sale of Historical Sketches, 3 10; Questions and Answers, 3 41; Leaflets, 10 62. 72 24

MEMORIAL.—By sale of Brief Record, Laos Mission, 6 00

	$7,167 01
Acknowledged in June,	15,716 00
Total for month,	22,883 01
Previously acknowledged,	43,694 30
	66,577 31
Returned to auxiliary,	80 00
Total from April 20, 1883,	66,497 31

ALTON.—Lebanon, 6 15; Carlinville, S. S., 4. 10 15

CAIRO.—Centralia, Morning Stars, Laos, 6 25; Murphysboro', 6 05; H. M., 6 05. 18 35

CEDAR RAPIDS.—Cedar Rapids, 2d, S. S., sal. Mrs. Jones, 50; Coe College, Y. L. M. S., 55 30

CHICAGO.—Praise off. at Annual Meeting, 10; Miscellaneous to prevent debt, 5; Chicago, 1st, 12; Bangkok sch'p, 7 50; 2d, 25; Tabriz sch., 91 45; 4th, sal. Mrs. Fisher, 36; Mother's Mite Society, 2 64; S. S., 111; Fullerton Ave. Ch., 51; Jefferson Park Ch., 40 77; Lake Forest, 32 75; Y. L. S., 25; Y. P. S., 39 17; Steady Streams, 17. 526 28

CHIPPEWA.—Galesville, 11 50

DENVER.—Boulder, Y. L. S., 7 00

DETROIT.—Detroit, Fort St. Ch., Mrs. Z. Chandler, 100 00

FREEPORT.—Rockford, Westminster Ch., 6 00

GRAND RAPIDS.—Grand Rapids, 1st, Bd., 4; Petosky, 10; Mackinaw City, 1 20. 15 20

HURON.—Galion, 1 00

IOWA.—Birmingham, 9 50; H. M., 10; Burlington, 8 05; Libertyville, 11; Middletown, 10; Sac and Fox Mission, 5; Kossuth, 75; S. S., 22; Little Reapers, 18; Keokuk, praise off., 5; Monthly Concert, 15; Mt. Pleasant, Highland Br., Sac and Fox Mission, 5; New London, 2 20; Bd., 6 57; Ottumwa, 32; Spring Creek Union, 20 45. 254 77

KEARNEY.—St. Paul, Y. P. M. B., 8 50

LOGANSPORT.—"A widow," 10 00

MANKATO.—Mankato, J. P. Ray, 5 20; Winnebago City, 50 cts. 5 70

MATTOON.—Assumption, 5; Casey, 12 50; Dudley, sal. Miss Calhoun, 11 82; Effingham, 10; Morrisonville, same, 12; Neoga, 40; Zenana work, 5. 96 32

MAUMEE.—Toledo, 1st, Livingstone Bd., Bangkok sch'p, 30; sal. Miss Fetter, 20. 50 00

MILWAUKEE.—Milwaukee, Finance Committee, 14 62; Th.-off., 3; Calvary Ch., 25; Immanuel Ch., 10. 52 62

MUNCIE.—Muncie, Children's Easter off., 5 00

NORTHERN PACIFIC.—Mandan, 3 00

OTTAWA.—Offering at Annual Meeting, 1 00

PEMBINA.—Pembina, McClellan Bd., 10 00

ROCK RIVER.—Dixon, 20 20, Sterling, Merry Workers, 15, both sal. Mrs. Bergen. 35 20

ST. PAUL.—Duluth, 20 50; Hastings, Sowers of Good Seed, Oroomiah hosp., 12 50; Litchfield, Osaka bld'g, 8 17; Minneapolis, Westminster S. S., Oroomiah hosp., 25; Dehra sch'p, 48 08; St. Cloud, S. S., Gaboon sch'p 25; St. Paul, Central Ch., 50. 189 25

SAGINAW.—Lapeer, S. S., Teheran, sch'p, 50; Medical outfit, 68. 118 00

SCHUYLER.—Praise offering, 2 00

SOUTHERN DAKOTA.—Miller, 6 00

WATERLOO.—State Centre, Y. L. C. E. S., 10 00

WHITEWATER.—Ebenezer, 25 00

WISCONSIN RIVER.—Belleville, 8 50; Lodi, 5. 13 50

MEMORIAL.—By sale of "A Brief Record," Laos Mission, 11 50

MISCELLANEOUS.—Gifts at Annual Meeting, 22 50; Mrs. William Ulrich, Tiro, O., 6; Anon., for Chieng Mai, 2; "T., part thank-offering," for woman's work for woman in India, 5; Societies for publication of Letters and Annual Report—North Pacific Pres., 1; Alton Pres., 1 05; Mattoon Pres., 18 cts.; Crawfordsville Pres., 1; Logansport Pres., 1 50; Winnebago Pres., 1; Miscellaneous, 50 cts. (6 23); By sale of leaflets, 36 02; Historical Sketches, 10 50; Catechisms, 3 81; Questions and Answers, 3 66. 95 72

Total for month, $1753 86

CHICAGO, ILL., *May* 20, 1884.

MRS. C. B. FARWELL, *Treasurer*,
Room 48, McCormick Block.

DATE DUE

GAYLORD

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